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unity. It contains not one people, but a heterogeneous mass that is less one than are the peoples of Europe. Great Britain is now making a nation of the former agglomerate. He pays a merited high compliment to the work of the late Professor J. R. Seeley, whose books plowed a furrow beam-deep through British conceptions in theology and politics. Despite the selfishness and disobedience of this world-dominating race, God is using it in a way unique and supreme. Paying a high tribute to Chinese industry and character, Mr. Speer shows that the Chinese people is literally perishing from lack of knowledge. Incredible as it may seem, the overwhelming majority of China's millions are not only not acquainted with what Europeans have done in the way of invasion, seizure of territory, and humiliation of the Peking government, but they do not even believe that these things ever took place. Clear and luminous is his sketch of the Japan of this latest semi-decade of the century—the Japan that changes like a kaleidoscopic picture. Evidently this ultra-patriotic Japanese people—there is none with so strong a sense of nationality in Asia—will never embrace Christianity of the types known in Europe, but will, we doubt not, accept Christ as Lord and King by coming to him direct, without making much use of European culture in order to know him. On p. 189 we should add the name Yuri to that of Yokoi, and correct some minor errors, but in the main the picture is very true to facts. The sketch of Korea and the national movement, accurate and informing, seems especially to confirm the author's conviction, vindicated by the obvious facts of history and of life, that Christ is their certain goal. Altogether, this is a very bright and suggestive book which will help one to discern, not only the movement, but also the direction of those forces which are breaking up that old Asia of many systems of thought and life, and out of many are bringing forth one new civilization, that is, the Christian.

WILLIAM ELLIOT GRIFFIS.

ITHACA, N. Y.

CHRISTIANITY AND THE SOCIAL STATE. By GEORGE C. LORIMER,
Minister at Tremont Temple. Philadelphia: A. J. Rowland;
Copyright by the American Baptist Publication Society,
1898. Pp. xix + 488. \$2.

THIS volume is the result of more than thirty-five years of reading and study, of observation and experience, both in this country and in Europe. It is written with the heart as well as with the intellect. Its

idealism is a marked feature. Throughout, the aim to model this earthly life after the divine pattern is manifest. "From the title of my book it will be inferred that I have derived the essential features of my idealism from the teachings of Jesus Christ. This, at least, has been my aim, and I trust that I have not failed to understand aright the mind of the Master." The exact aim of the book is indicated by the author in these words: "To me the prime mistake of Christianity has been in attempting to shape life itself exclusively in ecclesiastical organisms, instead of unfolding its meaning and exercising its functions in the social life of the world. It is in the hope of discrediting to some extent this fatal error that I have written."

In order to apply Christianity to the existing social system, Dr. Lorimer gives an account of the actual situation and its needs; he discusses the remedies proposed by the various schools of social reform; he defines the Christian method of solution, and pleads for the introduction of Christian principles into social relations and social practices.

The whole discussion is made to bear on the interpretation of the social state which is the author's ideal, and on the means of its establishment. While emphasizing the importance of Christianity, there is a recognition of the value of sociology, of economics, and of political science. Indeed, the volume aims to correlate Christianity with these and with other departments of human thought. It is shown that religion as isolated is unhealthy; it is complete only when brought into the right relation with the individual and society, and with all human affairs and interests.

Principles are discussed; but the volume is too full of facts and illustrations to be dull or heavy. Dr. Lorimer has gleaned from many fields, yet has done his own thinking. The book is thoughtful; the various subjects are treated frankly and sympathetically; the style is varied and popular; the contents are timely and living. Parties and measures are criticised, and amid the prevailing prejudices and passions respecting the social problems of the day, some, perhaps even Christians among them, will dissent from certain conclusions; but the work is healthful, avoids extremes, and honestly strives at impartiality and justice to the different classes. The true social state cannot be a class institution, but must be based on just economic, political, and social conditions permeated by the spirit and teaching of the gospel. As the classes are to be united on a basis of Christian equity, so is there to be a union of all the good elements in individualism and

socialism, in corporations and in organizations, in church and state, while the existing evils are to be eradicated. The author is conservative, yet eminently progressive. He sees that the present social condition is intolerable, but he favors gradual evolution instead of sudden and violent revolution. Amid the one-sided and destructive tendencies of the day it is cheering to find a writer who sees the hope of reform and regeneration in a union of all the good social forces, with Christianity as the chief, and who makes criticism the means for substantial and abiding constructions.

The place of *Christianity and the Social State* is in the front rank of the extensive literature which discusses social conditions and social reforms from the Christian point of view.

J. H. W. STUCKENBERG.

CAMBRIDGE, MASS.

An Outline Introductory to Kant's Critique of Pure Reason. By R. M. Wenley, Professor of Philosophy in the University of Michigan. (New York: Henry Holt & Co., 1897; pp. vi + 95; 0.75.) This book aims to meet the wants of beginners in the study of the Kantian philosophy by giving them a general conspectus of its contents. It is not a short-cut to Kant—it does not go far enough to be regarded as that. Wenley seeks to furnish, in the simplest form, an outline of the contents of the *Critique of Pure Reason*, and to show, with similar generality, how the book came to be written at all. There is room for such a help as this, room not hitherto exactly occupied. The author has taken pains to eliminate technicalities, and to confine the use of philosophic terms so far as may be to those explained in the course of the outline. The book is to be earnestly commended to all who wish to take up the study of Germany's greatest thinker.—*Outline of the History of Ethics.* For English Readers. By Henry Sidgwick. Fourth edition. (London: Macmillan & Co.; New York: The Macmillan Co., 1898; pp. 288; \$1.50.) It is not the purpose to review this book, but to call attention to the fourth edition into which it has entered. It may be mentioned that it is of special value to the theological student because of the fulness of the treatment of the relation of ethics to theology in the mediæval period. In the fourth edition the author has made only verbal alterations. The great merit of the book—especially to the student of all ethics aside from the French and the German—is well known, and need not be examined here.—GEO. B. FOSTER.